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Homer attributed human qualities to the gods; it would have been better to have imparted divine qualities to men. —CICERO.

THEOSOPHY

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WORK FOR THEOSOPHY

DURING the nearly four years of her editorship of *Lucifer*, there was an unbroken flow of articles on the Theosophical Movement from the pen of H. P. B. In editorials and miscellaneous articles, she laid down the principles of Theosophical work, illustrated their practice, and recorded pointed warnings of the side-issues and by-paths which, if followed, would be the means of dividing the energies and dissipating the strength of the Movement. By studying these writings, students of the present day can obtain the guidance that is always needed for keeping the work single-pointed and effective.

Among the critics of *Lucifer* and of the movement generally were those who felt that the Christian religion was unjustly condemned by theosophists. To this objection, H. P. B. replied: "Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots?" (*Lucifer* I, 341.) Compare with the Preface to the second volume of *Isis Unveiled* the open letter to the Archbishop of Canterbury, printed in *Lucifer* for December, 1887—and the position of the true Theosophist respecting modern Christianity is perfectly clear.

The scientific critics were even more insistent than the religious. Again and again, Theosophists were asked to compromise their doctrines and to conceal or cease to emphasize all views which came into conflict with the scientific theories of the day. H. P. B. made categorical answer to this appeal in "Psychic and Noëtic Action" and a number of other articles. She described the proposal as "in perfect conformity with the policy of the mediæval Casuists, who distorted

truth or suppressed it, if it clashed with *divine Revelation.*" Holding to the motto of the Movement, "There is no religion higher than truth," H. P. B. subjected the materialistic theories of scientific psychology to searching analysis, leaving no assumption unexamined, no omission of fact or logical error unexposed.

It was to critics speaking from the ranks of practical philanthropy that H. P. B. gave the most sympathetic attention. "Let Every Man Prove his own Work" is a masterpiece of dispassionate evaluation. Every vital factor involved in doing works of charity and lifting the burdens of the poor and dispossessed is given its just place and function. The fundamental questions that must be asked in any serious consideration of socialism and similar economic doctrines are frankly faced. It should be well noted that H. P. B.'s observations on this subject lack even the shadow of personal criticism; instead, she pays profound respect to the humanitarian spirit which animates all real philanthropists, at the same time pointing to those elements in human nature which render futile so much of welfare work done on the physical plane. H. P. B. was careful, also, to leave in this article no possible excuse for personal selfishness or for lack of sympathy for human suffering. No nominal theosophists could find in it a cloak to hide his disregard for the miseries of the "submerged tenth."

Lucifer was above all an *open* forum. As its editor said in "What is Truth?"—"The rankest Materialists will find hospitality in our journal; aye, even those who have not scrupled to fill pages of it with sneers and personal remarks upon themselves, and abuse of the doctrines of Theosophy, so dear to us. . . . Theosophy allows a hearing and a fair chance to all. It deems no views—if sincere—entirely destitute of truth. It respects thinking men, to whatever class of thought they may belong. Ever ready to oppose ideas and views which can only create confusion without benefitting philosophy, it leaves their expounders personally to believe in whatever they please, and does justice to their ideas when they are good."

In adopting this policy, H. P. B. showed the way in which the Theosophical Movement can be protected from succumbing to sectarianism. An attitude of respect toward all thinking men, a listening to the statement of their case, the meeting of their arguments and objections in the impartial manner of rational discussion, must strengthen rather than weaken the confidence of the theosophist in his philosophy. Honest impartiality prevents self-righteousness and the failure to set value on the honest convictions of others. It is by understanding the attitudes and assumptions of earnest men who are not theosophists that we may some day lead them to an under-

standing of Theosophy; never by simply dismissing them as misguided or deluded. In illustration of H. P. B.'s spirit in such matters, a passage from one of her answers to Dr. Hübbe-Schleiden, published in *Lucifer* in 1889, may be quoted:

> Our correspondent mentions with evident scorn, "Socialism" in this letter, . . . We have but two English Socialists, so far, in the T. S. of which two every Theosophist ought to be proud and accept them as his exemplar in practical Buddha- and Christ-like charity and virtues. Such socialists—two active altruists full of unselfish love and charity and ready to work for all that suffers and needs help—are decidedly worth ten thousand Mystics and other *Theosophers,* whether German or English, who talk instead of acting and sermonize instead of teaching.

Here, in contradistinction to her strong criticisms of the materialistic *theories* of socialism, H. P. B. recognized in these members the practical application of the Theosophical idea of charity: "*personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles and needs." Speaking of doctrinaire socialism, she had written earlier:

> Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answers of Socrates to his Judges. They have no sway over the *inner* man.

This statement is taken from the article, "What are the Theosophists?" published in the first number of the *Theosophist,* the first of the Theosophical magazines, founded by H. P. B. in India in 1879. An article similar in import, "The T. S., its Mission and Future," appeared in *Lucifer* for August, 1888. Here H. P. B. gave consideration to the comments on the Theosophical Society made by Emile Burnouf, the eminent French orientalist. While profoundly appreciative of the aims and ideals of the Society, he believed that theosophists could do more to serve the practical ideal of human brotherhood by losing their identity in exoteric Buddhism. The Society, he urged, should "quit the limbus of inchoate thought" and "take its place in the civilized world today." Following is his warning, and the answer provided by H. P. B.:

> "Universal charity [wrote M. Burnouf] will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane. . . ."
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> The Theosophical Society replies: *"It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane."* It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief elements. And such a weakening can only be achieved by a process of *inner enlightenment.* It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour or creed.*

One by one, the advisers, the critics, friendly and unfriendly, offered their comments and urged their objections. The Christian, the scientist, the socialist, the Buddhist—each had his recommendations, each his special interest to promote. And to every one H. P. B. gave ear, receiving what was good, accepting what was just, but always maintaining the larger view, the *Theosophical* perspective of the Cause of Masters—always returning to the first great Objective of the Society, and to the best means, known to Her and to every Adept, of bringing about its realization. This Object, and those means, are simply put in *The Key to Theosophy:*

> At present, the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness to the masses than they have hitherto enjoyed.

What, it may be asked, can Theosophists hope for in the way of tangible results from their efforts? This is a natural question, and one for which answers are not wanting. At the end of the fourteenth year of the Society's existence, H. P. B. took stock of its accomplishments. She pictures with clear illustrations the spreading influence of Theosophic Truth, reaching out, finding channels of expression

everywhere, moving hearts and minds, inspiring tolerance and mutual trust, dispelling old prejudices and bridging the abysses of national and religious antipathy. All this, she shows, was done by the power of true, of *Theosophic* ideas.

Today, as to a lesser extent in the time of H. P. B., the presses of the world are grinding out thousands of books, pamphlets and magazines, all of them concerned with the woes and tragedies of human life, all of them proposing a solution of one or another description. Again, as in the time of H. P. B., each of these panaceas has elements of value, shows knowledge of some particular phase of the law of human progress. Now, as then, Theosophy "deems no views—if sincere—entirely destitute of truth." It remains for students to maintain the open-minded attitude exemplified by the Teachers of Theosophy, to examine the popular doctrines of the day with the same justice and the same penetration, and to be guided by the same principles which illuminate every page of the recorded message of Theosophy. The articles by H. P. B. referred to in the foregoing pages form the necessary guide to this undertaking, and should be read, each one, in full. And, on the positive side of Theosophical accomplishment, the article, "Our Objects," first published in *Lucifer* for September, 1889, is here reprinted as an illustration of the kind of results which may be expected from following the lines of work laid down by the Teacher.

EDITOR'S NOTE.—The articles referred to in the foregoing discussion have all, with one exception, been reprinted in the pages of THEOSOPHY. These articles and their place of republication are as follows: "*Lucifer* to the Archbishop of Canterbury, Greeting!" THEOSOPHY I, 131; "Psychic and Noetic Action," III, 345, 381, and XXVIII, 206, 254; "Let every Man Prove his own Work," I, 271; "What is Truth?" III, 477, and XXVII, 339; "What Shall We Do for our Fellow Men?" XVI, 493; "What Are the Theosophists?" II 455 (See also "What is Theosophy?" II, 422); "The T. S. and the Future," I, 195. Some of these articles will appear in early issues of THEOSOPHY, for the benefit of students to whom the back volumes of the Magazine are not accessible. Readers should find it valuable to study from Section XII of *The Key to Theosophy*, "What is Practical Theosophy?" through to the end of the book, noting particularly the statements in the concluding section regarding the future. The prefaces to all the books by H. P. B. and her *Five Messages to the American Theosophists* also bear directly on the subject of the Theosophical Movement, its lines and objectives.

OUR THREE OBJECTS

By H. P. BLAVATSKY

"All the performances of the human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings." —JOHNSON.

"So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered." —HUGHES.

POST nubila Phoebus.—After the clouds, sunshine. With this, LUCIFER enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome inanities. So far, then, as she can manage to control her indignation and not too placid temperament she will henceforth treat with disdain the calumnious misrepresentations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader's attention.

If the outside public know Theosophy only as one half sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobrium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographers. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:

I. BROTHERHOOD

When we arrived in India, in February, 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese—for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion—there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old re-

ligions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find—that throughout India unity and brotherhood have replaced the old disunity, one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes, and sects in the annual Conventions of the Theosophical Society; second, in the rapid growth of a theosophical literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organization called the Indian National Congress. This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports, and other

official documents heretofore brought under the notice of our readers and the general public. The castemen affiliating; the sectarian ill-feeling almost obliterated; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership; a committee of Buddhists going over to India with Col. Olcott to plant a cocoanut—ancient symbol of affection and good-will—in the compound of the Hindu Temple in Tinnevelly, and Kandyan nobles, until now holding aloof from the low-country people with the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the *foyer* from which the religion of Gautama streamed out to Cambodia, Siam and Burma; what then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes, and colours.

One evidence of the practical good sense shown in our management is the creation of the "Buddhist Flag" as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national Ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere* or aura, around Buddha's person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically,* they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Colonel Olcott into Japan, spread throughout that Empire even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of these facts. They have passed through the fog of today's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text books fed this spirit, and the educated Hindus, as a class were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory; a result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mr. Caine, M.P., Lady Jersey, Sir Monier Williams, the Primate of India, the Bishops and Archdeacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys. Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopædias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its various literary and corporate agencies, the Society has disseminated throughout the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant—brought about by the study of Esoteric Doctrine—from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the *Bhagavad Gita* are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by the Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society's own printing-office. And it has also seen us bring from Japan seven clever young Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realizing the first two of its three declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. OCCULTISM

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciolistic Scientist, such results would have been unattainable, nay,

would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental Schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature: in science, bridging the "Impassable Chasm," in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti—the "rootless root."

With the present publication of the "Key to Theosophy," a new work that explains clearly and in plain language what our Esoteric

Theosophy believes in and what it disbelieves and *positively rejects,* there will remain no more pretexts for flinging at our heads fantastic accusations. Now the "correspondents" of Spiritualistic and other *Weeklies,* as well as those who afflict respectable daily papers with denunciations of the *alleged* "dogmas of the Theosophists" that never had any existence outside our traducers' heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in the "Key to Theosophy."

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as every one has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

The Cure of Souls

All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls. Man is a husbandman; his whole work rightly understood is to develop life, to sow it everywhere. Such is the mission of humanity, and of this divine mission the great instrument is speech. We forget too often that language is both a seed-sowing and a revelation. The influence of a word in season, is it not incalculable? What a mystery is speech! But we are blind to it, because we are carnal and earthy. We see the stones and the trees by the road, the furniture of our houses, all that is palpable and material. We have no eyes for the invisible phalanxes of ideas which people the air and hover incessantly around each one of us.

A word spoken to someone preserves an indestructible influence, just as any movement whatever may be metamorphosed, but not undone. Here, then, is a reason for not mocking, for not being silent, for affirming, for acting. We must have faith in truth; we must seek the true and spread it abroad; we must love men and serve them.

—*Amiel's Journal.*

HOPE—THE WELLSPRING

AMONG the words that some day must be restored to their original meaning is the sadly misapplied "hope." Wishful thinking, pollyana optimism, utopian dreams and passive expectation are its present interpretations. But true hope has its foundation in *knowledge*—knowledge of an ultimate objective possible of attainment by every man. Hope is our faith in truths perceived; it is foresight joined with motive, and its presence or absence in any individual represents the summation of all his views on life.

The lights and shadows on the path ahead are our hopes and fears. Hope is herald to the will; it is an intuition of the unconquerable soul within. Hope brings mines of energy and power to the surface; noble qualities and virtues are wondrously strengthened, and there is born within a new, unbounded confidence in life and its purposes, stirring others to similar vision.

Our theologians had not the courage given by truth. They robbed mankind of the ancient vision of a Golden Age to come. No self-made brotherhood for all could be the ideal held up to the creatures who had "sinned in Adam." Rather the priests turned man's attention to a personal reward after death, the increment of blind belief and saving ritual. The greatest of sinners was the heretic who would regenerate himself!

During the Middle Ages, when men lived in enforced ignorance and superstition, it was possible for such ideas to exercise their dark governance by authority of fear. In the passage of centuries, that fear has died, but along with it the counterbalancing hope of heavenly joys and compensation. The modern man—the man we meet everywhere in daily life—is eager for change and activity; his hopes find no encouragement in promises of passive contentment, in a state of everlasting, static bliss. He longs for no bovine conception of an eternal pasture where he can munch his way through eternity. The dread of death prevailing among peoples of all beliefs in the West reveals that Christian, Agnostic and Atheist alike have little faith that they will enter the traditional condition of "blessedness" after the demise of the body. Paradise is but "the wreck of a dissolving dream."

Scientists are with few exceptions agreed that death ends all. They find no "scientific" evidence of after-life and deny with finality the existence of an intelligent, energizing universe within and behind the physical world. Carried to its conclusion, this theory should discard all foolish humanitarian philosophies and ethical systems, and accept

the dreary pessimism which inevitably follows from a view of life which is founded solely on biological doctrines. Bertrand Russell has epitomized the logic of materialism:

> That man is the product of causes which had not prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave; that all the labours of all the ages, all the devotion, all the inspiration, all the noonday brightness of human genius are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins.

This is the only "philosophy" that can be consistently adopted by all those who deny the survival of his individuality to man, and a purpose to the universe. If materialists would acknowledge the full implications, in every field of life, of such denials, the inner revulsion at such an inane, absurd and monstrous teaching might arouse them from their soul blindness. As Buckle, the historian, observed, "If immortality be untrue, it matters little whether anything else be true or not."

Yet, despite the blighting influence of so-called "science," hope still "springs eternal in the human breast"! Even avowed materialists, thoroughly convinced of the dependence of mind or soul on matter, write with glowing enthusiasm of their hopes for humanity. The "idealistic" materialist is a common phenomenon in modern thought; he is one, in the words of William McDougall, who entertains noble ideals, and, "in splendid defiance of logical consistency," strives to make them real. The articulate materialists who are at the same time devoted humanitarians clearly display in their writings the basic contradiction which in lesser men emerges as petty compromise. There is quixotic glory in their contest with delusions, over which the mounting spirit of service and sacrifice must triumph in the end. The materialist who forges a logic of human brotherhood from the flinty materials of dead matter and blind law still uses the Promethean fire. What better proof is there that the fire exists? Even the downward path of the hypocrite of sacerdotalism, the priestly exploiter, reveals the lunar glow of truths inverted and abused. Why do men eternally seek moral justification for their crimes, and rationalize selfishness into pious observations, if there be not something intrinsically moral and superphysical in every human being?

All advance is rooted in the longing within some human heart or hearts to build a better, more permanent world. Individuals may

temporarily lose vision, some to the extent of taking the coward's exit from the world, but never the mass of men, however low the fire of enthusiasm may burn in any age. Many, in ignorance, misdirect the divine energy, turning it to realize petty ambitions and goals, for existence is unbearable without *something* to strive for, however mean.

Human aspiration nevertheless exists, and some accounting must be made for it. Philosophical, scientific and religious thinkers are equally baffled by its persistent although sporadic manifestation, and conveniently avoid the issue. Life on earth, they know, is far from an Elysium. At best it is full of fruitless strivings and disappointments, with little outward encouragement for hopes of any kind.

The beasts of the field offer no analogy, for animals do not aspire. Hope is unique to man. The theosophist perceives in its presence evidence of the immortal soul, a proof that life has noble purpose, that the soul is ultimately superior to all obstacles, and that reason and intellect are not man's highest powers; for even when his ideas give him nothing to live for, intuitively, he continues—

> To love, and bear; to hope till Hope creates
> From its own wreck the thing it contemplates. . . .

Men today are victims of an amnesia of soul. Cast in the Lethe of materialism, they have forgotten their true identity and divine heritage. All that remains to the great Orphan, Humanity, is this inner urge to keep going; driven by the principles of their nature, strive they must. Here and there, in the midst of the chaotic and heart-breaking activity, a restless spirit has stood aside from the crowd, and beheld the host of souls, has seen the chasms of despair which engulf the masses. On a smaller scale, he has approached the stage reached by Buddha himself, when he was shocked into awareness of the world's great sorrows.

> From sky to earth he looked, from earth to sky,
> As if his Spirit sought in lonely flight
> Some far-off vision, linking this and that,
> Lost—past—but searchable, but seen, but known.

All men, as souls in incarnation, are engaged in this quest. For the vast majority it has become an unconscious mission, an inchoate feeling—the *connatus* which arises in mystery and moves us on to the unknown. It is the "natural impulse" of the human kingdom. But the great potency behind this unconscious feeling will benefit men little until they seek to solve the mystery of their own being, and become conscious agents and aspirants in accomplishing the destiny of life.

QUEEN OF THE SCIENCES

IV

OUR decimal system, according to the best modern authorities, originated in primitive man's discovery of his ten fingers. "It is to his articulate ten fingers," says Dantzig, "that man owes his success in calculation. It is these ten fingers which have taught him to count and extend the scope of number indefinitely. And it is reasonable to conjecture that without our ten fingers the development of number and consequently of the exact sciences . . . would have been hopelessly dwarfed. That humanity adopted the decimal system is a *physiological accident*. As long as man counts by tens, his ten fingers will remind him of the human origin of this most important phase of his intellectual life."[1]

Twenty-three hundred years ago, men were not quite so cocksure as they are today. When Aristotle asked "Why do men count up to ten?" he suggested that there might be two answers to the question. "Is it because men were born with ten fingers?" he inquired, *"or is it because ten is the perfect number?"*[2] Although he did not agree with the latter assumption, he admitted that there were certain philosophers in his day who held "that ideas and numbers are of the same nature, and amount to ten in all."[3]

The Romans offered other suggestions as to the origin of the decimal system. Ovid wrote:

> Ten cycles of the moon the Roman year comprised,
> This number then was held in high esteem,
> Because, perhaps, on fingers we are wont to count,
> Or that a woman in twice five months brings forth,
> Or else that numbers wax till ten they reach,
> And then from one begin their rhythm anew.[4]

Although men had surely learned to count on their fingers before the seventh century of the Christian era, it was only then (according to the *Encyclopaedia Britannica* in 1926) that the decimal system was introduced to the world, the Arabs being described as its *inventors*. Max Müller said that "the two words 'cipher' and 'zero,' which in reality are but one . . . are sufficient to prove that our figures are borrowed from the Arabs."[5]

At the very time that Max Müller was crediting the Arabs with the invention of the decimal system, H. P. Blavatsky was declaring

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[1] Dantzig, *Number, the Language of Science.*
[2] A Question in Aristotelian *Problems.*
[3] *Metaphys.*, vii, F.
[4] *Fasti*, iii.
[5] Max Müller, *Our Figures.*

that it was known to the mankind of the very earliest archaic ages, that the Arabs had their figures from Hindustan, and never claimed the discovery for themselves.[6] Her statement is now being corroborated by some of the greatest authorities of the day. Sir Thomas Heath says that the Greeks, *from the earliest historical period,* used the decimal system, which had already been adopted all over the world.[7] Every student of Greek philosophy knows that 10 was the sacred number of the Pythagoreans, whose Tetraktys (composed of ten dots arranged in a triangle) was the symbol upon which they took their most binding oath. Eric Peet informs us that ancient Akkadians were familiar with the decimal system,[8] and R. W. Sloley says that "from the first dynasty on the Egyptians used the decimal system, involving high numbers running up into the millions. There was a separate sign for unity and each multiple of ten up to a million."[9] And now comes the recently published *History of Indian Mathematics* which proves that the decimal system was known in India from the earliest times, and that the number 10 has formed the basis of numeration for untold ages.[10] The authors of these volumes cite various instances of the number 10 in both the *Rig Veda* and the *Yajur Veda.* In fact, they declare, there is no trace of the use of any other base of numeration in the whole of Sanskrit literature. They also mention that while the Greeks had no sign for numeration above the *myriad,* and the Romans above the *mille,* the ancient Hindus dealt freely with no less than eighteen denominations.

The decimal system of the ancient Hindus comprised nine numbers and *sunya,* the cipher. It is clearly shown in Sanskrit literature that the zero sign was in use before the different scripts became separated. It was employed by Pingala in his *Chandra Sutra,* while Bhaskali used a dot to indicate it. In all the early writings the circle (zero) is used as a symbol of the unknown. This habit, says H. P. B., may be traced back to the Third and Fourth races.[11]

When the Arabs adopted the Indian system of numeration, Max Müller relates, they translated the Indian *sunya* by their word *sifr,* which meant "empty" in Arabic. Upon its introduction into Italy, the word *sifr* was Latinized into *sephirum.* When Jordanus Nemarius introduced the Indian numeration into Germany, the word *sifr* was changed to ciphra, and eventually became anglicized into our present word *cipher.* At first the word was used as a secret sign, which gave rise to our word *decipher.*

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[6] *S. D.* I, 361-362.
[7] Heath, *History of Greek Mathematics.*
[8] Eric C. Peet, *The Rhind Papyrus.*
[9] *Ancient Egypt,* 1922.
[10] Datta and Singh, *History of Indian Mathematics,* 1935; 1938.
[11] *S. D.* I, 113.

The Indian numerals were introduced into Arabic some time during the early part of the seventh century, as a work of Severus, written in 622, speaks of the "Hindu numerals" which had then reached the banks of the Euphrates. Before the time of Mohammed, the Arabs had no satisfactory numerical system. It is only after Mohammed's flight from Mecca that Arabian mathematical history begins. In 699 the Khalif Walid banned the use of the Greek language, but retained the Greek letters for numerals, since the Arabic language possessed no number words of its own.[12]

During the reign of the Khalif Al-Mansur (733-774), embassies came from India to Baghdad. Among them were scholars who brought Indian mathematical works with them. With the assistance of these Indian scholars, Al-ferazi translated some of these mathematical works into Arabic. It was at this time that the Arabs began to be familiar with the entire Indian system, which then replaced the *ghobâr* system without the zero.

In the ninth century the Arabian mathematician Al-Khowarizmi (whose name has been perpetuated in our word *algorithm*) wrote his famous book on mathematics. In the tenth century frequent references to the "Indian numerals" appear in Arabic works. The philosopher Djahiz described them as the "figures of Hind." Al-Musadi traced them back to some prehistoric time when "a congress of Sages at the command of Brahmâ invented the figures, astronomy and other sciences."[13] In this same century the Kabalists acknowledged the Indian origin of the figures, as Ibn-Tamim wrote in his Commentary to the *Sepher Jetzira,* "I have spoken of the Hindu calculation under the name of *Hisab-al-ghobâr.*"

The oldest extant Arabic text employing the Indian figures is that of Avicenna (980-1037?). It was found in manuscript in Cairo and contains, in addition to the common rules of mathematics, some observations on the "peculiar" properties of numbers.[14] It is not surprising to find Avicenna aware of some of these "peculiar" properties, since tradition describes him as an "Adept." In the eleventh century Al-Biruni visited India, where he spent thirteen years studying the arts and sciences of the Hindus. Upon his return to Arabia he wrote a treatise on "the system of counting with the ciphers of India," stating that his purpose "was to show how far ahead of us the Hindus are in this line."

Lovers of the *Rubaiyat* may be unaware that Omar Khayyam was not only a poet of the highest order, but a famous mathematician as

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[12] See the *Chronicle* of Theophanes. [13] Reinaud, *Mémoire sur l'Inde.*

[14] For a translation of this remarkable work see the *Dictionnaire des Sciences Mathématiques* I, 141 *et seq.*

well, and official astronomer at the court of the Khalif. Although he composed the *Rubaiyat* in Persian, his knowledge of Arabic was sufficient to enable him to write a book on algebra in which he took full advantage of Greek astronomy and Hindu algebra to solve cubic and quartic equations. Dantzig considers him as the originator of graphical methods, finding indications that Omar Khayyam anticipated Newton in the discovery of the binomial formula.[15]

It is impossible to say when the Indian numerals first reached Europe. Their earliest known occurrence is in manuscript copies of Boethius' *Geometry* (*circa* 500), which employs both the I and the *nought* a full century before the rise of Arabic mathematics.[16] These symbols probably reached Boethius through some of the Pythagorean fragments. The first European to describe Hindu numbers in any scientific way was Gerbert, who became Pope in 999. He had lived in Spain for three years, and had probably learned the Indian system from the Moors. By the twelfth century the Indian figures were more widely known, but there was no attempt to popularize them before the thirteenth. Even then they were banned from official documents in some places, while in others they were prohibited altogether.

They were popularized in Germany by Jordanus Nemarius, and in Italy by Fibonacci of Pisa, who had studied under an Arabian schoolmaster. A great traveller, Fibonacci had come in contact with many different numerical systems, but considered all others inferior to the "system of the Hindus." In 1202 he wrote his *Liber Abaci*, using the Indian figures. At first the book met with disfavor, but eventually it rose to an important place among the mathematical classics of the day, and Fibonacci's contributions to arithmetic, algebra and geometry formed the source of Italian mathematics for the next three hundred years. At that time the decimal notation was applied particularly to the art of finger-counting which, even as late as the sixteenth century, was considered as one of the main accomplishments of an educated man, no manual of arithmetic being complete without a set of instructions in this method of calculation.

The mind of Europe, which had peacefully slumbered for a thousand years, drugged, as Dantzig says, by "the sleeping powders so skilfully administered by the Christian Fathers," began to wake from its stupor in the sixteenth century. But even then the effects of the drug still remained. Kepler's mathematical formulation of the heliocentric system was embellished with theological rationalizations. Great as Blaise Pascal was as a mathematician, his Christian bias

[15] Dantzig, *Number, the Language of Science*, p. 83. [16] *S. D.* I, 361.

caused him to disfigure the philosophical conception of Deity.[17] Newton, in the intervals between his masterpieces, wrote theological tracts, and Berkeley circulated a treatise "addressed to an infidel mathematician."

As Greek literature became available, the awakening mind of Europe naturally turned to the Greeks for inspiration. Old ideas began to reappear, clothed in a new language and new forms of expression. For many years they were regarded as new creations instead of repetitions. But now Whitehead admits that "in the sixteenth and seventeenth centuries Leonardo da Vinci and Galileo *rediscovered* the secret, known to Archimedes, of relating abstract mathematical ideas with the experimental investigation of natural phenomena."[18] Was Archimedes himself the *discoverer* of any of the mathematical formulas attributed to him? Perhaps the time is not far off when mathematicians will be forced to admit that all of the "discoveries" attributed to the Greeks were facts taught thousands of years before by the Sages of Middle Asia and that some of these truths were brought back to Greece by Pythagoras, not as speculation, but as demonstrable scientific principles.

The *Principia* of Newton gained for him the title of the "profoundest of geometers." Holding to the Pythagorean corpuscular theory, and inclined to admit its consequences, Newton made himself a faithful mirror of the ancient Greeks. As we read his words, the pale images of Anaxagoras, Democritus, Pythagoras, Timæus of Locris, Lucretius and Plutarch float before our eyes. Each of these men in turn gave out one or more of Newton's "original" ideas. The same is true of Copernicus, as a scientific writer recently made clear. E. M. Antoniadi concludes a carefully documented article on the "Middle Fire" of the Pythagoreans with these words:

> . . . there can be no doubt whatever that the Middle Fire of the Pythagorean School was the Sun; and that, consequently, five centuries B. C., the idea of the heliocentric system had already dawned in the mind of the Greek philosophers. . . . Now, if we add . . . the fact that Aristarchus spoke of the rotation and revolution of the Earth round the Sun; that Seleucus asserted these two movements; that Heraclides Ponticus made Venus, and Theon of Smyrna Mercury also, turn round the Sun; that the Emperor Julian affirmed the dance of all the planets round the Sun; that Plato conceived the rotation of all the heavenly bodies; and that Aristarchus explained the apparent lack of parallax of the stars by their infinite distance; we find that Greek genius has discovered a complete heliocentric sys-

[17] *S. D.* II, 545.

[18] Whitehead, *Introduction to Mathematics.*

tem, more accurate than that bearing the name of Copernicus, and this with an anteriority of from twelve to twenty-one centuries.[19]

Why should Descartes be credited with the discovery of the theory of elemental vortices when Anaxagoras taught it 2000 years before? The law of vortical movement in primordial matter is one of the oldest concepts of Greek philosophy, taught by the first historical Sages, who were all Initiates of the Mysteries.

While the "scientific" or exoteric side of mathematics was receiving its modern formulation in the sixteenth and seventeenth centuries from men like Newton and Descartes, another group, composed principally of Rosicrucians and Kabalists, was concentrating upon the "occult" or esoteric side of numbers. In the symbolical Kabala, an inheritance left to Europe by the ancient Chaldees, the method of examining letters, words and sentences for hidden meanings was numerical. The number 666 mentioned by St. John puzzled Christendom for centuries. Newton worked on the problem for years without arriving at the solution.

The science of correspondences, in which numbers played an important part, was taught by Pythagoras under the name of *arithmomancy*. Apollonius of Tyana claimed to have a Pythagorean "wheel" by means of which many problems of life could be solved. In 1619 the Rosicrucian Robert Fludd published a picture of this "wheel," supplementing it with a book in which he claimed to disclose the Pythagorean table of correspondences. The key which would unlock this table, however, has never come to light.

Hidden as it may be from the "eye of matter," there *is* a Science of Numbers which will reveal itself to the "eye of spirit." The power of this Science is so great that, by its use, nature can be made to yield up her innermost secrets. This *highest* aspect of mathematics, however, will never be disclosed to the profane. Says *The Secret Doctrine:*

> It had been declared from the first and has been repeatedly asserted that no Theosophist . . . could expect to have the secret teachings explained to him thoroughly and completely, before he had irretrievably pledged himself to the Brotherhood and passed through at least one initiation, because no figures or numbers could be given to the public, for figures and numbers are the key to the esoteric system (I, 164).

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[19] *Journal* of the Royal Astronomical Society of Canada, April, 1940.

LINES OF EVOLUTION

A Master once wrote that Nature "follows the same groove" in the "creation" of everything, whether a solar system, a planet, a man or a mosquito. Always the past, which includes both its perfections and its imperfections, becomes the raw material of the present, out of which we build new edifices, which, in their turn, will be used by the Egos concerned as material from which to construct still nobler houses of life.

The genesis, the antenatal existence, the birth, life and death of a human body follow the same course as that of a planet. It begins as "idea," in the "nebulous," the formless state. By slow process of densification and organization on lower planes, it gradually becomes a habitable form. When its purpose has been fulfilled the body dies and the elements composing it return to their own state, which is for them the starting point of new combinations. Thus the death of a man means simply that all the invisible principles desert the body, which commences to disintegrate. The lower principles themselves undergo a "second death"—that is, they separate as principles, exactly as the body, whether of a man or of a world, disintegrates into its constituent elements.

Some of these principles recombine in their own way when the man is through with them, and thus form the lower kingdoms of nature, on this and other planes. But the teaching is that the three higher principles (Atma-Buddhi-Manas) remain coherent and united throughout the entire Manvantara. "Body," therefore, may be taken to mean any combination of any two, three, or all four, of the lower principles. In our real nature we are a unity comprised of an indivisible trinity, but our lower principles form a separate, mortal instrument; not only are these four constituents subject to disintegration in themselves, but also to separation from each other.

In *The Secret Doctrine* H. P. B. discusses the birth, life and death of a planetary chain while considering the pilgrimage of the Monads connected with that chain. She makes of the two teachings one, because the principle and the process are the same in both cases. Whatever she says about the evolution of the globes deals with the line of physical evolution, but the physical process does not go on apart from spiritual evolution. There comes a time when spiritual and psychical evolution begins. In man as we know him, and man alone, the two lines, spiritual and physical, meet, opening the way for intellectual evolution. The Third Fundamental Proposition of *The*

Secret Doctrine states that every incarnating monad, high or low, has to follow exactly the same path: each must "pass through every elemental form of the phenomenal world of that Manvantara." Here, psychically as well as physically, "elemental form" may be understood to mean the mineral, vegetable and animal *kingdoms,* not simply what we call a particular animal, vegetable, or mineral form. Each one of these kingdoms has seven great elemental subdivisions, and each sub-element has countless genera, species and families, just as in the human kingdom.

In order, therefore, for a Monad of the third order (counting downward in spiritual evolution) to reach the human kingdom, it has to pass, on the descending scale, through the three kingdoms of the elementals, which correspond psychically to the three physical kingdoms below man. Then, clothed with an *astral* form, it must pass upward through the fundamental forms of the three kingdoms below man—the mineral, vegetable and the animal. Evolving through those forms, it necessarily acquires the basic characteristics of each kingdom. ("The Monad has, during the cycle of its incarnations, to reflect itself in every *root-form* of each kingdom." *S. D.* II, 186.) The embryonic form of man is first liquid, then gelatinous, then plant-like, then a tadpole, a fish, a frog, a mammal, in its external characteristics. Our whole past as a race is reflected in the genesis of every mortal body.

Time, and the modifications produced in successive rounds, races and intermixtures, have modified not only the four kingdoms but every class in them, on down to the individual. The adult human being has a spinal column which shows clearly the vestiges of a rudimental tail. The principle is the same. The process of throwing off the vestigial characteristics of the kingdoms below and acquiring the rudimentary characteristics of the kingdom above is the same in all these respects. In the human family, every man has the vestigial or secondary sex characteristics of a woman, every woman has the vestigial characteristics of a man. This shows that in the processes of psychical, astral and physical evolution, that which was once androgyne has now become two sexes; and, more generally, that which was once one physical kingdom has now split up into four.

Man represents the middle line of evolution. The Monadic is the first and eternal line of evolution, the higher one. The physical is the third and mortal line of evolution. When our intellectual evolution is complete we will no longer have any need, for our own purposes, of physical evolution. The physical line will have become absorbed in our *mind,* instead of the reverse, as is the case at pres-

ent. Masters have no need of bodies, so far as *they* are concerned. They take them only in order to keep in touch with their younger brothers who are still involved in matter. The true bodies of the Masters are said to consist of seventh state matter of this plane, whereas our bodies consist of fourth and fifth state matter of this plane, otherwise called our Astral Body and Mind. On each of the planes there are seven sub-states of the matter of that plane, and the body of a Mahatma—if it can be called a "body" at all—consists of the homogeneous matter of every plane. Masters are the "Sons of Wisdom," the *spiritual* Dhyanis, who, before incarnating on earth, "had become 'intellectual' through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter." (*S. D.* II, 167.)

Alphabet of Man

For the World, I count it not an Inn, but an Hospital; and a place not to live, but to die in. The world that I regard is my self; it is the Microcosm of my own frame that I cast mine eyes on; for the other, I use it but like my Globe, and turn it round sometimes for my recreation. Men that look upon my outside, perusing only my condition and Fortunes, do err in my Altitude; for I am above Atlas his shoulders. The earth is a point not only in respect of the Heavens above us, but of that heavenly and celestial part within us; that mass of Flesh that circumscribes me, limits not my mind: that surface that tells the heavens it hath an end, cannot persuade me I have any: I take my circle to be above three hundred and sixty; though the number of the Ark do measure my body, it comprehendeth not my mind: whilst I study to find how I am a Microcosm, or little World, I find my self something more than the great. There is surely a piece of Divinity in us, something that was before the Elements, and owes no homage unto the Sun. Nature tells me I am the Image of God, as well as Scripture: he that understands not thus much, hath not his introduction or first lesson, and is yet to begin the Alphabet of man.

—Sir Thomas Browne, *The Religio Medici.*

YOUTH-COMPANIONS' FORUM

IF *we are divine beings, what is meant by the statement that divinity must be acquired?*

(*a*) Man, as we know him, is *potentially* divine. We are not simple, but complex beings; even a simple description of man would have to say that he is an individuality plus the personality which he uses on this plane. He is a soul, dwelling in a body, and this body is not just one of flesh and blood, but includes his feeling nature as well, his desires and likes and dislikes, his disposition. His higher nature has a divine origin, and his lower nature must realize this in order to acquire divinity. Divinity means conscious unity, and when the lower ray of mind realizes that it is not separate from its source, the higher mind, then the man begins to reach toward divinity. Mr. Judge says that when a firm position is assumed with the end in view of union with the higher, then the higher will come to the aid of the lower. In this process the desires become gradually refined, until realization of the Self is achieved. In the *Answers to Questions,* Mr. Crosbie says:

> While we are *inherently* perfect, meaning the potentiality of becoming more and more perfect in power and expression, we are far from that degree of perfection that the words "Masters of Wisdom" imply. We may in the immense past have reached degrees of perfection on higher planes of our being, but it is very evident that we have not co-ordinated our present plane of consciousness with those possible perfections. A Master implies a perfectly co-ordinated instrument on all planes of being, in other words a perfected septenary being; that task is still before us. *Potentially,* we are All; actually, we are what we are able to manifest (p. 13).

(*b*) We are divine only in our unchanging nature, the One Reality, the basis of all manifestation. This Self is impersonal, and with no attributes of its own; it is absolute and without any boundaries, because it is the All; being so, it is pure, unconditioned consciousness that pulsates through, within and around everything, but knows itself not.

This quality of knowing permits the one life to know itself through forms that have evolved to psychic individuality. *Self*-consciousness is a state reached only after many progressive steps of evolution, through many varied forms. When the man-stage is reached, evolution is accelerated by the newly awakened faculty of self-determination (self-induced and self-devised efforts). Then the pure essence of all experience is added to the storehouse of the Ego.

All is life, but not all is self-consciously divine; one might know things and at the same time not know that he knows; so, self-conscious divinity may be acquired only by this continuous addition to soul-knowledge, or knowledge of Self.

What place in evolution does Theosophy assign to microscopic organisms like bacteria and protozoa, sometimes classified as animals by science? How do they compare in progress with advanced members of the vegetable kingdom, such as a tree?

(*a*) H. P. B. says (*S. D.* II, 732) that to understand the relationship between simple and complex forms, we need to apply the ancient doctrine of cycles. She points out that the giant animals of the tertiary period became dwarfed and today are the lizards, crocodiles and turtles with which we are familiar. She says that those huge animals were more complex, and physically more highly developed than their little descendants are today. If we think of any class of forms going through a cycle from simple to complex, back to the simple, then to the complex, over and over again, we will get a key to this problem. We see this clearly enough in the cycle in which life goes from seed to complex tree, and back into the seed, from egg to bird, and back to an egg again, from a grain of salt to the larger crystal and back to a grain of salt again. The life which passes through one of the animal cycles has a higher degree of intelligence than the life which uses any one of the vegetable cycles. Progress in evolution is measured by this intelligence, or soul-development. H. P. B. says that all forms of life have their origin in spirit. When we know exactly what is meant by this, all these problems about progress will be easy.

(*b*) It is impossible, the scientists tell us, to draw a line between the primitive animal and the primitive plant. They cannot say just where the vegetable kingdom ends and the animal kingdom begins. One writer observes: "It is a strange thing and a wondrous one, that no one can tell you what a plant is. . . . Flagellates, like the bacteria and the slime molds, inhabit borderlands without borders; they are subjects with dual allegiances."

When we remember that the bacteria, sometimes classed as animals, help to break up the granite and prepare the soil which the tree needs to grow in, we find ourselves wondering about these classifications. The giant sequoia, which, science says, can live 5,000 years, and which resists the attack of many things that cause the death of other trees, seems to be in a class higher than protozoa. Yet it cannot move from place to place like an animal. On the other hand, the plant called "pond-scum" can dart around like an animal.

The attempt to "place" forms of life on the ladder of being simply from a study of their external characteristics must overlook certain critical factors. There is, for instance, the "law of retardation," which "imposes a restriction on the advance of all species when a higher type makes its appearance." (*S. D.* II, 260 fn.) In the Fourth Round, moreover, the lower kingdoms have to develop and continue their further evolution *through man* (*S. D.* I, 159). From this point of view, evolution in the kingdoms is simply a reflex of human evolution. The primitive flora and fauna of Australia are a case in point (See *S. D.* II, 196-7).

Theosophy teaches that whatever function anything in the lower kingdoms has, whatever powers it expresses—all that it does is from natural impulse, and natural impulse is just a name for the lessons which the lives have learned from higher forms of intelligence, ultimately from man himself. Evolution begins at the top.

OCCULTISM—EAST AND WEST

How is it that H. P. B. so severely criticizes the Western systems of Occultism and yet admits in some of her writings that they lead to the same end as the Eastern system?

W. Q. J.—It is very true that all systems of Occultism lead to the same end, since all must be based on similar principles however distorted some may be in practice, but the road by one will be more difficult than by another until the real highway of Universal Occultism is reached. It was thought by H. P. B. that true Eastern Occultism was the primeval system and hence better than the Western. For the Western is all overgrown with the weeds sown by Judaism in the beginning and mediæval Christianity in the end. So it will be found that although at bottom Western Occultism has the same doctrines as the Eastern, a vast mass of rubbish has to be carried off in order to get at the truth. Anyone who will dive into Rosicrucianism will find those difficulties. It must always be borne in mind, too, that H. P. B. in speaking of Eastern Occultism had in view the real thing and not the many systems in India which would juggle the student quite as much as the things in the Western schools.

Speaking for my own beliefs, I do not think Western Occultism is worthy of the name and is only a hodge-podge that produces confusion when the mere outer crust of virtuous living is mastered. It leads to saintliness but not to that higher knowledge which must be added to the good in order to make them also the wise.

—*The Vahan,* June 15, 1891.

PREREQUISITES TO TRUTH

THAT Theosophy is for those who want it and for none else, while at the same time it is for all, presents to some minds an inconsistency which will, however, disappear once the method of Theosophical propaganda is understood. That method arises from the very principle which governs evolution and progress in the human kingdom—the principle that all lasting or spiritual growth of *manasic* or thinking beings is by self-induced and self-devised efforts. The possession of *manas* or mind makes of man a responsible being with the power of conscious choice between two paths: the path of personal desire or evil, and the path of impersonal Spirit or Good. Although every true Teacher of the Wisdom-Religion has striven to popularize its teachings and to make them universally available, not one has ever employed methods involving the remotest suggestion of force, physical or mental. The slightest interference with man's free will is regarded as a crime in occultism.

The independent and determined desire for Truth is the first prerequisite to its attainment. "In the hearts of all, at some time, there arises the desire for Knowledge." The time when the desire arises is determined by the exigencies of life peculiar to each individual. Of the four classes of men mentioned in the *Bhagavad-Gita* who work righteousness, the first are the afflicted. But afflictions, as such, will not necessarily lead to the search for Truth. If that were so, then almost all men would be on the path leading to spiritual knowledge. The power of afflictions as awakeners depends on the line of past Karma of the individual, a Karma reaching back through numerous existences. A long forgotten determination to know the Truth may be precipitated into the active consciousness by some poignant sorrow, and many have been led to resume their search for knowledge by such means.

The search having been begun, an indispensable prerequisite is the possession of an open mind. While the mind in itself is not the real Being, but rather an instrument for gaining Knowledge and experience, it is, nevertheless, indissolubly bound to the Immortal Ego for the entire Cycle of Incarnation. In terms of the Yoga Aphorisms of Patanjali, an open mind is one which is not hardened and made impervious to new ideas by fixed modifications. Concentration or Yoga is defined as the hindering of the modifications of the thinking principle or mind. The power to evaluate objects, ideas, and experiences is inherent in the Soul; but that power can only be exercised when the Soul's instrument, the mind, is free from all preconceptions.

Among the modifications of the mind given by Patanjali are Misconception and Fancy. Misconception is defined as Erroneous Notion arising from lack of Correct Cognition; and Fancy is defined as a notion devoid of any real basis and following upon knowledge conveyed by words. Patanjali's Aphorisms are laws of Soul growth and so have a broad and universal application. The mental obstacles in the way of truth are the erroneous ideas derived from family, creed, race, and nation.

Truth has its "price," as has everything else, and unless the searcher is prepared to pay, he will never reach his objective. The price demanded is the eradication from the mind of all Misconception and Fancy, no matter what their source. To accomplish this is not easy; it involves conflict with cherished associations and attachments. At this point our feelings begin to exert their pull. The next condition for the attainment of Spiritual Knowledge is the control and purification of the feeling nature. Patanjali calls this "Dispassion" or the overcoming of one's desires. The likes and dislikes of the personal man color the Soul's perceptions and stand in the way of the apprehension of Truth. *The Voice of the Silence* teaches the same idea: "Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body, and make clean thy heart."

The lunar body, H. P. B. explains, is "The astral form produced by the *Kamic* principle, the Kamarupa, or body of desire." The mind-body refers to the *lower Manas* or the consciousness on this plane, which must be cleansed before the light of the Higher can illuminate our lives. In the Preface to *Patanjali's Yoga Aphorisms,* Mr. Judge wrote:

> The system postulates that *Ishwara,* the spirit in man, is untouched by any troubles, works, fruit of works, or desires, and when a firm position is assumed with the end in view of reaching union with spirit through concentration, He comes to the aid of the lower self, and raises it gradually to higher planes.

Thus the Higher cannot come to the aid of the lower unless the latter first resolutely determines to be worthy. Unremitting effort, therefore, is necessary to the acquisition of true knowledge. As Mr. Judge expressed it:

> He who thinks his desire (for knowledge) will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed, will very truly be disappointed. In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort.

The final prerequisite to the attainment of Truth is that we seek it, not just for ourselves, but that we may be the better able to help and teach others. One cannot truly assimilate the universal principles of Theosophy except as mere intellectual abstractions unless he has begun to live on the basis of these principles. Spiritual Knowledge is inseparable from life itself.

The Will In Man

Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these; the savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se,* for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the Bhagavad Gita it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart. —William Q. Judge.

A THEOSOPHIST UNAWARE

ANY observant student of the writings of H. P. Blavatsky will have noted her constant recognition of the dual aspects of the Theosophical Movement. Throughout the course of history, the direct line of Theosophical teachings has been complemented by a parallel development in the world of philosophy, science, and politics. This "reflected" aspect of the Theosophical Movement represents the natural, evolutionary growth of intellectual capacities and moral perceptions among the men whose immediate destiny is not concerned with the direct study of occultism. Yet they are leaders in the march of human progress, in the development of the "race-mind"; they, moreover, prepare the soil in which the teachings of Theosophy as a body of *knowledge* may become rooted.

As H. P. Blavatsky inspires those to whom, under Karma, Theosophy is directly known, so, in a similar way, the fields of science and philosophy have their "sages"—men who combine extraordinary intuition with great intellectual ability. To the extent that these characters serve as the *antaskarana* or bridge between a prevailing climate of opinion and the Theosophical Movement, and to the degree they approximate the direct teachings of Theosophy, they are in a very real sense Theosophical "companions." Their work made it possible for H. P. B. to say as early as 1888, that "Theosophical ideas have entered into every development or form which awakening spirituality has assumed." They further in their own way the objects of the great Theosophical Teachers, although in many instances they are quite oblivious to the distinctively Theosophical nature of their own philosophy. Many such men were active during the effective years of the Theosophical Society of 1875, and since publication of *Isis Unveiled* and *The Secret Doctrine* their number has been steadily growing. Among all these philosophers and helpers of the Movement, no one merits more credit and grateful recognition by theosophists than John McTaggart Ellis McTaggart.

Born in London in 1866, McTaggart, by 1891, had gained the reputation among many as the most distinguished dialectician and metaphysician since Hegel. He was elected to a private fellowship at Trinity College, Cambridge, and, in 1897, became a regular lecturer in the moral sciences. A strange and awkward youth, his physical incapacities were more than compensated for by a keen and inquiring mind. He had debated with himself on the nature of deity at the tender age of six, and not long after decided once and for

all that the Christian creator was an illogical monstrosity. Always the true metaphysician, he sought the fundamental implications of all questions discussed by his teachers and comrades, and thus developed at an early age that maturity of mind which saved him from going to either extreme of conventional religion or conventional scientific rationalism. His studies of Hegel, through which he first gained fame, introduced him to an unusually close speculative parallel of Theosophical metaphysics. McTaggart supplied the great "missing link" of Hegelianism, however, in his reasoned conclusion of the absolute necessity of metempsychosis or rebirth as a fact in nature. Indeed, it might be said that his life was devoted to the study and promulgation in intellectual circles of a philosophy which grew from the perspective of reincarnation.

Illustrating McTaggart's approximation of Theosophy are his own statements of basic principles, which comprise his conclusions in regard to ultimate questions, and for which the remainder of his writings serve as metaphysical and logical support.[1] Theosophists will recognize in his discussion of Deity a clear emphasis of those aspects of the first fundamental proposition of *The Secret Doctrine* given the greatest prominence by the Teachers of Theosophy, H. P. Blavatsky, W. Q. Judge, and Robert Crosbie. From letters to friends and from his *Studies in Hegelian Cosmology* (Chapt. II) come the following extracts, which have been arranged in logical continuity:

> I should agree that God (if you think best to call it God) stands to the selves as the regiment does to the soldiers. But I should not call either God or the regiment a personality. I should not hold that God has any intrinsic value—the only intrinsic value is in the selves, though they only have it because they are united in the Divine Unity.
>
> The self answers to the description of the fundamental differentiations of the absolute. Nothing else which we know or can imagine does so. The idea of the self has certain characteristics which can be explained if the self is taken as one of the fundamental differentiations, but of which no explanation has been offered on any other theory, except that of rejecting the idea of the self altogether, and sinking into complete scepticism. The self is so paradoxical that we can find no explanation for it, except its absolute reality.

Directly in line with the second fundamental proposition of Theosophy—the teaching of Reincarnation and Karma—are these passages:

> The only end of will is to seek out good. And we are essentially rational and therefore moral. Our true good must therefore be essentially (inter alia) moral good. Hence to will what is against

[1] *Some Dogmas of Religion* (London: Arnold, 1906) may be consulted for a comprehensive statement of McTaggart's views and his criticisms of Christianity.

the moral law is self-contradictory (this, if I am not mistaken, is the position of Socrates). Thus all crime must in the long run bring punishment, for in the long run, given immortality, we must find that our true good is incompatible with crime. Thus punishment asserts a supremacy of the law, as sin does of the individual will. Here we have a contradiction which is solved when the punishment attains its end and reconciles our will to the law. Repentance is thus the synthesis of the subordinate sin process and when it becomes "mittelbar"—that is, is regarded as a datum for the future, not as a result from the past—repentance becomes virtue, and thus we gain the synthesis of sin and innocence. This process can be repeated indefinitely. For virtue, which is a synthesis of the main triad, might again become "immediate" as innocence once more, only innocence on a higher level. I suppose the reward of virtue gained in one life is always just the being able to start fresh as a superior kind of baby when one is born (*cf.* Rabbi Ben Ezra, "Fearless and Unperplexed"), and so you might go on from innocence through crime, punishment, repentance, virtue, to innocence again, until you had got as high as morality can carry you. And though the way is long, it can be no more wearisome than a single life. For with death we leave behind us memory and old age and fatigue. We may die old, but we shall be born young. And death acquires a deeper and more gracious significance when we regard it as part of the continually recurring rhythm of progress—as inevitable, as natural, and as benevolent as sleep.

Although McTaggart was chiefly concerned with reincarnation as the mode of human evolution, leaving unconsidered the transformations of life in lower organic forms, he nevertheless indicates the universality of the process, mingling the important elements of the second and third fundamentals:

I conceive the self as like a jet of water. All the more so because fountains spread out as they reach the top. I think of us as a fountain the culmination of whose efforts is to reach the heights at which they will directly touch one another. Take the selves to be the fundamental differentiations of reality. Each of those differentiations contains in itself the content of the whole, though, of course, not in the same way that the whole itself contains it. Thus if we ask what is contained in each individual differentiation, the answer is Everything.

Such a life as ours now, in which sin jostles with virtue, and doubt with confidence, and hatred with love, cannot satisfy us. But it can teach us a great deal—far more than can be learned between a single birth and a single death. Not only because the time is so short, but because there are so many things which are incompatible within a single life. No man can learn fully in one life the lesson of unbroken health and bodily sickness, of riches and of poverty, of study and

action, of comradeship and of isolation, of defiance and of obedience, of virtue and of vice. And yet they are all so good to learn. Is it not worth much to be able to hope that what we have missed in one life may come to us in another?

A summary of McTaggart's ideas on reincarnation and evolution is taken from a memoir by his lifelong friend, G. Lowes Dickinson:

Friends, he thought, would tend, in the nature of things, to meet again in successive lives. They would not indeed be aware that they had met before, for since we do not remember such meetings now, though they must have occurred in previous incarnations, there is no reason to think we shall remember them in the future. But past intimacies will cause friends to draw together again. "Love at first sight" is to be thus explained—it indicates a previous love in a previous life.

It follows from this general theory that death is not so great a change as is commonly supposed, for the approach to perfection is very slow and gradual. Referring in a letter to the death of a friend he says (Nov. 22nd, 1892):

"I doubt if, even now, he knows much more than you or I do. I don't think that death will make so much difference. I should rather imagine that we start from where we left off here and that we learn things very gradually indeed. I have an idea that we are born and die many times and that it is in this way we get on, gaining a little each time."[2]

McTaggart lived in no ivory tower; he saw the *practical* importance of examining the ultimate questions which are dependent upon metaphysics. Of his conclusions in regard to morality and evolution, he said:

It will depend on those beliefs, whether we shall consider the universe as determined by forces completely out of relation with the good, or whether, on the contrary, we may trust that the dearest ideals and aspirations of our own nature are realized, and far more than realized, in the ultimate reality. It will depend on them whether we can regard the troubles of the present, and the uncertainties of the future, with the feelings of a mouse towards a cat, or of a child towards its father. It will depend on them whether we look on our pleasures as episodes which will soon pass, or on our sorrows as delusions which will soon be dispelled. It will depend on them whether our lives seem to us worth living only as desperate efforts to make the best of an incurably bad business, or as the passage to a happiness that it has not entered into our hearts to conceive.

Are there any questions which affect our welfare more than these? It is true that what primarily affects our welfare is the truth on these

[2] G. Lowes Dickinson, *J. McTaggart E. McTaggart* (Cambridge: University Press, 1931).

> matters and not our knowledge of the truth. But a belief that things are well with the world brings happiness, a belief that things are ill with the world brings misery. And this involves the intense practical importance of our belief on the problems of religion.

Further, McTaggart suggests that all individuals are metaphysicians, though for most men their philosophizing is unconscious, so that they fail to derive the benefits and vision that are gained from deliberate study of the great questions of life:

> The study of metaphysics will perhaps never be very common, but it may be more common in the future than it is at present. The world's leisure is increasing, and much of it may be devoted to study. And if study at present is rarely study of metaphysics, that is largely because metaphysics seems unpractical. If, however, people find that they cannot have religion without it, then it will become of all studies the most practical. Its results, indeed, may not be more practically useful than those of some other subjects. For some results of study are, in our present civilization, essential to life, and life is a condition precedent of religion. But elsewhere we can enjoy the results without investigating them ourselves. I can eat bread, although I have never learnt to plough or bake. I can be cured of an illness, though I have never learnt medicine. But if—and this is the case at present—I have no right to rely on any metaphysical result which I have not myself investigated, then the study of metaphysics will be for many people the most momentous of all studies. And this may produce important results. For, after all, one great reason why so few people have reached metaphysical conclusions for themselves, is to be found in the fact that so few people have tried to reach them.

McTaggart has here presented the basis for a new education—the only education that can be truly called moral, inasmuch as it encourages each individual to create ideals from the substance of his own mind, building a structure of aspirations based on self-evident philosophical propositions. To the Theosophist, then, the life and work of McTaggart is as inspiring as it is instructive. His resolute path can and must be followed by other scholars and philosophers who have a similar power to command universal respect. W. Macneile Dixon, whose Gifford Lectures on *The Human Situation* have proved so valuable to theosophists, judged McTaggart to be "the most brilliant and able among the metaphysicians of this time." And we might add, "a Theosophical teacher and companion, even though 'unaware'."

ON THE LOOKOUT

The Age of Criticism

"An age of great inspiration and unconscious productiveness," H. P. Blavatsky wrote in *Isis Unveiled,* "is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other." This governing polarity in all sequences of intellectual development has many correspondences. Following the confident boasts of nineteenth-century science, the promises of a Positivist Millennium, have come the contradictions inherent in its all too simple theories. From the strokes of bold hypothesis which typify the works of such creative giants as Darwin, the pattern of scientific thought has shifted to detailed analysis, with the result that biology, the scientific evangelism of a few decades ago, no longer claims to have fathomed the secrets of the universe. The mysteries have not been solved; they have merely multiplied. Scientific arrogance is slowly being replaced by a fitting humility. In psychology, too, doctrinaire dogmatism is waning. While orthodox schools still carry on their researches according to lines of investigation established in the last century, there is already substantial evidence that the "inspiration" of mechanistic materialism nears exhaustion. Questioning voices are being raised, and will some day be heard—even by university professors!

Psychology of Dreams

Preliminary to any fundamental reform in modern psychology must be the accumulation of facts which expose the inadequacy of contemporary theories. This is particularly true of the problem of dreams, which for generations has received only superficial consideration from academic psychologists, while the Freudians, who attribute genuine significance to dreams, accord them a one-sided and degrading interpretation. The beginning of a change in attitude toward dreams began in 1927 with publication of J. W. Dunne's *Experiment with Time.* This vastly influential book, which has since gone through five editions, leaves the unprejudiced reader with little doubt that prophetic dreams are possible, indeed, that they may be rather common. The ground having been broken, popular writers took up the theme, and antagonists of materialism were quick to capitalize on the persuasive force of Mr. Dunne's facts and arguments. Among the most useful of recent books inspired by his pioneering is *The*

Dream World, by R. L. Mégroz (Dutton, 1939, $2.50). Largely a compilation of various classes of unusual dreams, its greatest immediate interest lies in an excellent collection of telepathic and prophetic dreams. Case after case of authenticated dreams of the future are presented, selected from records of past and present dreamers. The reports are frequently by persons of established reputation, whose signed statements remove all possibility of fraud.

RELATED PHENOMENA

If there can be a monotony of the marvelous, Mr. Mégroz has achieved it. Actually, the most astonishing thing about the material in this book—that is, about the type of material it contains—is its neglect by men committed by their scientific pretensions to an impartial study of the facts. The author has no "theory" of dreams to offer. In a historical section he examines ancient and modern views of dreaming, devoting three pages to quotations from Mr. Judge's "Three Planes of Human Life" and extracts from H. P. Blavatsky's Appendix on Dreams in the *Transactions.* Besides this, there are numerous points of interest to the Theosophical reader, several of which may be reviewed. In a general consideration of problems implied by dream experience, the author notes as the "classic example" of "reduplicative memory" the case of the servant girl who, as related by S. T. Coleridge, spoke Hebrew in delirium, having heard her master read Hebrew works aloud. This was cited by H. P. B. as an instance of the powers of the Ego which may manifest under certain abnormal conditions. (*Key to Theosophy,* p. 133.) Discussing the psychic life of primitive peoples, Mr. Mégroz quotes from Frederick Niven a description of a Blackfoot Indian's astral reminiscence. The Indian would sit motionless on his horse, at the rim of a cliff overlooking the Canadian prairie, near Calgary, there "to re-live the past," as another tribesman explained. "Ever and again, he said, as he sat there the past would come to life—the dead men would come back. He would hear them, hear their voices as they stampeded the herds over the *piskun.*" A white mining man who watched with him one day told Niven: "I also suddenly heard whooping voices and the frantic bellowing of the buffalo, and felt the plain, on the edge of which we were, shaking with the coming of a stampeded herd." This experience is not unique. According to Pausanias, the Greeks for 400 years after Marathon still heard the shouts of soldiers and the neighing of horses at the scene of the historic struggle (See *Isis* I, 70; THEOSOPHY I, 428).

Ancient Dreamers

H. P. Blavatsky observed that "by cultivating the power of what is called 'dreaming' that clairvoyance is developed." Mr. Mégroz relates that Egyptian priests in the temples of Memphis made notes of their dreams, and that Synesius, following Plato, recommended this practice. (It was by this means that Mr. Dunne established the fact of his ability to dream of future events.) Both Egyptians and Greeks purified themselves by fasting and burning incense before sleeping in temples for the "holy incubation" of dreams. Synesius, however, deprecated this tendency to ritual, lest the form obscure the importance of self-search. Nor should dreamers look to professional interpreters to understand their visions. The Gods, he wrote, are nought save mind, and divination "comes from ourselves —from within—and is a private quality in each individual life or soul." (*On Dreams.*) Mr. Mégroz makes it clear that no ancient civilization failed to see in dreams the source of true knowledge. Among the Mayans of Central America, a caste of priests called *cocome,* meaning "the listeners," practiced divination by dreams. There was a similar class among the Aztecs in Mexico, who were, however, given to decadent customs.

Dream Interpretation

Sketching the history of dream explanation from "Artemidorus to Freud," Mr. Mégroz shows that the founder of psychoanalysis added little of constructive value to the principles of dream interpretation suggested by a Greek writer of the second century A. D. Artemidorus discussed at length various forms of symbolism which may occur in dreams, making use of principles known today as the "association of ideas" and "wish-fulfillment." His treatment of dreams about the gods is wisely suggestive of the language of the soul. Finally, as Mr. Mégroz observes, in saying that if different people have a similar dream, its meaning must vary with each personality that dreams, Artemidorus voiced "a truth that goes to the root of psychology." There is a comparable statement in *The Ocean of Theosophy:* "The karma of the person also determines the meaning of a dream, for a king may dream that which relates to his kingdom, while the same thing dreamed by a citizen relates to nothing of temporal consequence." (See also Theosophy I, 506-7.)

Kama-Lokic Dreams

In the chapter on "Troubled Sleep," Mr. Mégroz gives illustrations of what might be termed "kama-lokic" dreams, as distinguished

from dreams inspired by the higher nature, or of simply physiological origin. These are unpleasant dreams about recently deceased persons, which probably mirror something of the throes of the "second death." Discussing apparitions which appear at the moment of or soon after death, and which seems to take no notice of the living observer, the author quotes an intuitive guess of Andrew Lang, that the "ghost" may be "a reflection of a dead person's dream." (*Dreams and Ghosts.*) This is virtually the explanation given by H. P. B. Writing of the review made by the dying man, she said that if he paused on the thought of some sympathetic person, even for only a second, "long enough to give it form, before he passed on to other mental pictures, this one second is . . . sufficient for the *objectifications* of his personality on the astral waves," which then may be perceived as an apparition by the one so thought of, provided the latter happens to be in a sensitive condition. (See THEOSOPHY II, 204-5; III, 19-20.)

PSYCHOANALYTICAL PREJUDICE

Mr. Mégroz' criticism of modern psychology is most effective when he proves that psychoanalysts deliberately ignore those elements of dreams which are inexplicable from the Freudian or any other materialistic viewpoint. Dr. J. S. Lincoln, for example, in *The Dream in Primitive Cultures,* examines a number of dreams by Navajo Indians in order to elucidate the Freudian interpretation, but he leaves without comment the fact that nine of these dreams were *prophetic*—several of death, one of an epidemic which took many lives. The author observes:

> Our modern psychologists bring Freudian analysis to bear upon the study of the savage mind and culture, without recognizing the philosophical problem of prevision. When this psychoanalytic vein begins to exhaust itself in anthropology, perhaps psychologically-minded anthropolgists will begin to re-examine the evidence for light on the mysteries of supernormally acquired knowledge.

Until that time, the collection of the facts and their unprejudiced display in such works as *The Dream World* are a necessary preparation. Mr. Mégroz should be encouraged.

CAN CHRISTIANITY "SAVE" CIVILIZATION?

During recent months the American reading public has been favored with a number of irresponsible statements about the unparalleled value of Christianity, some of them coming from men who are assumed to be scientists. For instance, Dr. Earnest A. Hooton, the Harvard anthropologist, recently entered the pulpit with the

Bible in one hand and the *Origin of Species* in the other. Urging union of science and religion as "essential for the salvaging of man," he criticized the church as having "failed deplorably to exert the full force of its supernatural sanctions in teaching men to behave decently." Perhaps Dr. Hooton would like more fire and brimstone on Sunday morning. He is, however, a little behind in his theology. Excepting Catholicism, Christianity today is entirely lacking in "supernatural sanctions." The promises of heavenly bliss and threats of damnation which at one time exercised a measure of influence on the conduct of Christians have lost their force, leaving Protestant theology a structureless mass of pious platitudes. The attitude of Protestant theologians generally regarding individual destiny in the future life is expressed by Dr. James Orr:

> The conclusion I arrive at is that we have not the elements of a complete solution, and we ought not to attempt it. What visions beyond there may be, what larger hopes, what ultimate harmonies, if such there are in store, will come in God's good time; it is not for us to anticipate them, or lift the veil where God has left it down. (*Encyclopedia Britannica* [14th ed.], "Eschatology.")

How Christianity Works

Dr. Hooton asserts that "the ideas of human conduct laid down in the teachings of Christ cannot be improved." It is perhaps true that a sympathetic interpretation of the sayings attributed to Jesus might be made to support this statement. Even so, it is no argument for a return to Christianity. As a scientist, Dr. Hooton should acquaint himself with the "operational" method of definition made popular by Dr. P. W. Bridgman, also of Harvard. "Don't tell me what a thing *is,* but what it *does,*" the operationalist demands. If Dr. Hooton would like to find out what Christianity has *done* in affecting human conduct, whether through supernatural sanctions or by other means, the answer is well provided in *Isis Unveiled,* in Lecky's histories of European thought and morals, or, if more recent authority be desired, in Edward Westermarck's latest work, *Christianity and Morals* (Macmillan, 1939). To take a single illustration from this latter book, Prof. Westermarck observes at the close of his chapter on "Christianity and Marriage":

> It has thus taken nearly 2,000 years for the married woman to get back that personal independence which she enjoyed under the later Roman law, but lost through the influence which Christianity exercised on European legislation. And it may be said that she has regained it, not by the aid of the Churches, but despite their opposition.

The following are other chapters suggested for Dr. Hooton's reading: Christianity and the Regard for Human Life, Christianity and Economics, Christianity and Slavery, Christianity and the Regard for Truth, Christianity and Divorce, Christianity and Irregular Sex Relations, Christianity and the Regard for the Lower Animals.

DEMOCRACY IS "CATHOLIC"!

Another interesting claim on behalf of Christianity originates from Catholic sources. A writer quoted in the November *Catholic Digest* affirms that the Church was "the first great democracy in the world," and that democracy as a form of government was evolved by such Catholic theologians as Aquinas, Suarez and Bellarmine! Again, let us apply the operational test. How does "Catholic democracy" work? The *New Republic* for Sept. 16 and 23, 1940, contains two articles on the "Province of Quebec," where, according to the writer, Maurice Lenoir, the Catholic clergy "today constitutes the most powerful and most privileged ecclesiastical body in the Christian world." Government in Quebec is nominally democratic, yet here are the "facts" of life in that province:

> . . . this tiny domain ranks among the leading contributors to the exchequer of the Vatican. . . . Estimates . . . would place the total value of properties and securities held by the Church at a minimum of $500,000,000 to $600,000,000—approximately 10 per cent of the total wealth of the Province. Its annual income is reputed to be in excess of $50,000,000—a sum equivalent to the net revenue of the Province in a relatively good year. . . . From 1870 to 1915, some dozen or more liberal periodicals were forced out of business by ecclesiastical bans. . . . The Index Expurgatorius . . . safeguards the Catholic reading public. . . . Rousseau and Voltaire, Diderot and d'Alembert, Emile Zola and Anatole France are but a few of the heroic names of French thought and literature that are taboo in Quebec. . . .

SOCIAL CONDITIONS

> During the last quarter of the nineteenth century the clergy on several occasions intervened in federal elections by literally threatening their followers with eternal damnation if they voted for the liberal party. . . . When a French Canadian woman marries, she loses all legal status. Her property becomes her husband's to dispose of as he wishes. . . . It is within the husband's sole right, too, to say whether or not his wife shall have an operation, even though her life depends on it. . . . Quebec City still has the highest diphtheria

mortality rate in the world (41.7 per 100,000 against 22.4 for its runner-up, Capetown, South Africa); and the city of Three Rivers, with an infant mortality of 297 per 1,000 live births, ranks way ahead of Bombay (250) and Madras (218), which are generally placed at the top of urban mortality lists.

Quebec is the only province in Canada where school attendance is not obligatory: the father—so the reasoning goes—cannot be deprived of the right to order the lives of his children. In the other provinces highschool education is free; in Quebec it must be paid for at a rate of several dollars a month—a prohibitive figure for most French Canadian families. . . . fully 75 per cent of the French Canadian children leave school before they are twelve years old. . . .

Such are the social consequences of 170 years of clerical control in Quebec.

"Delicate Charity"

The foregoing is from the first of Mr. Lenoir's articles. His second deals with labor and politics, opening with this flower of Catholic liberalism from the lips of Cardinal Villeneuve:

> "There are perhaps . . . strangers to our faith listening to me. . . . I tolerate you so that you will admire at once the splendor of my religion and the delicacy of my charity. . . . I tolerate you in order to have your collaboration in the common good, and when such collaboration stops, when you preach poisoned doctrines and spread everywhere poisoned seeds, then I can no longer tolerate you. Such, gentlemen, is Catholic liberalism."

Asked if he were fascist or democrat, the Cardinal replied: "I shall answer you in the very words of Mgr. Bilczewski—'I do not recognize the wild, lying, atheistic democracy which reigns today in almost all the countries of the world.'" The editor of *Le Jour,* a Quebec paper, relates that as a boy in school he was told that "the Americans were barbarians, gross fellows, depraved individuals, with no ideals." A few years ago the Cardinal Villeneuve approved reprinting of the long discredited "Protocols of Zion" in a book which said further that "The Worst enemies of Christ are Lucifer and the Jews." . . . All in all, the "democracy" of Catholic Quebec leaves much to be desired.

For Medical Freedom

An admirable work of public education is being carried on by the Citizens' Medical Reference Bureau Inc., of New York, in spreading the truth about the effects of vaccination through its bimonthly *News Letter.* The Bureau (located at 1860 Broadway) advocates no form

of treatment, but is against compulsory medicine of any description and defends parental control over children. It is supported wholly by voluntary contributions. To illustrate the sort of information disseminated by the Bureau, the following paragraphs, based on a government Public Health Report, are taken from a special *Bulletin* published Oct. 18, 1940:

> In the ten-year period 1921-30, Mexico had 96,526 fatalities from smallpox against only 3,484 fatalities from smallpox in the United States. In Mexico the sanitary code of 1926 prescribed compulsory vaccination at birth, and revaccination every 5 years. In the United States, on the other hand, only 10 States have required vaccination; 6 have local option.

English Experience

> Since 1930 the incidence of smallpox in England has steadily fallen and in 1933 was at a very low level—only 631 cases and two fatalities being reported in 1933. Less than one-half of infants are now being vaccinated following passage of a conscience clause which has the effect of making vaccination optional. In Australia and New Zealand less than 1 per cent of the infants are vaccinated nowadays and smallpox is practically extinct. Australia has reported only five deaths from smallpox in 10 years. . . .
>
> During the past ten years or more the entire medical world has been disturbed on account of the number of cases of encephalitis [Sleeping Sickness] and other diseases of the central nervous system following vaccination. . . . Dr. Armstrong in *Public Health Reports,* July 22, 1932, says: "I have also been impressed by the frequency with which post-vaccination encephalitis and also post-vaccinal tetanus have occurred in robust, apparently healthy children."

Sequels to Vaccination

Lookout for July, 1940 (p. 424), noted the Finland experience after passing its 1937 compulsory vaccination law. Within the year, five new cases of acute disease of the central nervous system broke out. The A. M. A. *Journal* for Oct. 7, 1939, contained the following dispatch from its Dutch correspondent:

> Brouwer demonstrates that the incidence of post-vaccinal encephalomyelitis is decreasing in the Netherlands because the frequency of vaccination has decreased. In 1938 three cases of encephalomyelitis were accepted by the Government Committee for Encephalitis as post-vaccinal in origin. . . . The author emphasizes that the formerly widely accepted belief that patients with post-vaccinal encephalitis either succumb or recover without residual defects is not correct in

that cases have been observed in which tetraplegia or other forms of invalidism persisted many years later. As regards the pathogenesis, the author does not accept the theory of activation of a virus already present in the central nervous system before vaccination. He believes that the encephalitis is caused by the vaccinia virus itself but that an endogenous factor is to be considered.

Army Policy

With these plain evidences of correlation between vaccination and diseases of the central nervous system before them, one would think that our medical experts might consider the possibility that the "preventive" measure taken against smallpox is worse than the disease. At least, they could make vaccination optional, as in England. Soldiers of the British army are permitted to choose their own form of medical treatment, and need not submit to inoculation against their will, but draftees of the Selective Training and Service Act in America, the country reputed to be the "land of the free," are given no choice.

"Bastile of Medical Science"

In other words, the blood streams of the young men of the United States must receive infusions of animal plasm and the germs of disease, regardless of their personal convictions on the subject. In these days when the Founding Fathers are being quoted with such patriotic enthusiasm, the conscientious objector to serum therapy may well reply in the words of Dr. Benjamin Rush, who was the Surgeon General of Washington's Continental Army in the War for American Independence. In a lecture delivered Nov. 3, 1801, he said:

> The Constitution of this Republic should make provision for medical freedom as well as for religious freedom. To restrict the art of healing to one class of men and deny equal privileges to others will constitute the Bastile of medical science. All such laws are unAmerican and have no place in a Republic. (Quoted in the Medical Reference Bureau *News Letter* for April-May, 1940.)

Pain In An Amputated Arm

The September, 1940, *Report* of the California Industrial Accident Commission contains the following paragraph, written by George G. Kidwell, chairman:

> The work of the Compensation Department often concerns rather unique situations. In the case of John Revles, the employee received an injury resulting in the amputation of his right major arm below his elbow. Since that time, among other complaints, he states that the amputated hand is paining him to a degree that is most disquiet-

ing. At least one re-amputation has been had with the hope of relieving the man, but still without results. To the uninitiated it may seem impossible for a person to have a pain in a part of the body that has long since been amputated, but this phenomenon apparently really occurs occasionally by virtue of certain mechanics far too involved to explain herein.

THE EXPLANATION

Whatever may be the theory of the medical "initiates," this experience of pain following amputation is quite simply understood when it is recognized that the real senses—through which pain is felt—have their seat in the astral body, which is not affected by the surgeon's knife, and which remains in sympathetic connection with the lost member. In the *Theosophist* for October, 1882 (IV, 11), H. P. B. printed an extract from a Danbury, Conn., newspaper, which described a similar incident. A young man who had lost his arm felt pain in the missing hand, as though his fingers were cramped. At the suggestion of a friend, his limb was exhumed, and—"upon examination it was found that the fingers were cramped the same as he stated they were, the thumb projected out and the arm contracted, corresponding precisely with his description . . . His fingers [were] put in their proper place, and the patient was relieved of the pain immediately and has suffered no more with it since."

"THE SCIENTIFIC VALUE OF CLAIRVOYANCE"

An enlightening discussion under the above title comes to American readers via the *Magazine Digest* (July, 1940) from *La Revue Belge*, of Brussels. The author, René Johannet, surveying recent investigations of clairvoyance, recounts that the Metaphysical Institute in Paris, conducting scientifically controlled experiments with certain mediums, has proved their predictions of future happenings to be accurate in from six to seven cases out of ten. Conclusions implicit in M. Johannet's summary are, first, that by no conceivable stretch of the imagination can the *facts* of clairvoyant prediction be denied, and second, that the art of clairvoyance has little practical value, since clairvoyants themselves have no idea as to the source of their powers and do not understand them.

Of particular interest to Theosophists is the following recital, once more confirming the statements and warnings of Theosophy:

> Dr. Eugene Osty [M. Johannet relates], who has investigated the financial applications of clairvoyance, assured me that it led directly

to ruin. He knew of several cases where entire fortunes had been lost through speculation in accordance with the precepts of fortune-tellers. Many clairvoyants, moreover, are known to play the market and lose with striking regularity.

In general it can be said that the powers of clairvoyants suffice to function only for the benefit of some other person. There seems to be a principle that the better a medium knows a person the less clearly he is able to read his future. Perhaps that is why he is so helpless to foretell what fate holds in store for himself.

"Visions" Not Knowledge

M. Johannet is also convinced that clairvoyants are unable to give information on the most important subjects, such as the imminence of revolution, war, or any great social movement:

> The predictions of clairvoyants rarely have any relevancy to collective events. Their premonitions almost always concern the future of individuals rather than of society as a whole. I do not believe that there is a single medium able to foretell collective happenings.

It is evident that "intelligence plays no part in clairvoyance," and many of the best mediums are of markedly limited intelligence. Theosophists will remember in this connection H. P. Blavatsky's many counsels against the common error of spiritualists who confuse "visions" with knowledge. M. Johannet tells of a clairvoyant who could predict to a client that although he would call again at her apartment in several months, he would not enter it, but was unable to foresee that her own demise in the interim would make the prophecy come true! This type of clairvoyance has no correlation with extensive training and discipline. Rather it often manifests after severe illnesses, or during puberty. With some justification, the "Polish School" regards clairvoyance as a result of eroticism. Students of psychic research noted a similar correlation in the case of a famous medium.

Errors of Clairvoyants

Implicit in any discussion of prophetic visions is their bearing on predestination. Dr. Johannet discusses this question briefly but competently:

> Must we conclude . . . that our future is predetermined and that we carry a knowledge of it buried deeply in our subconscious? This in turn poses the entire question of our freedom of action. We must not conclude that we are not free agents even if our future is known to us.
>
> Once we accept the hypothesis that our futures are immanent within ourselves, the role of the medium would consist in reading in us what we are unable to perceive in ourselves.

This would explain many curious errors of clairvoyants. In conjunction with the deeper planes of our psychic being where the real facts of our future are to be found, there are others that lie closer to our consciousness and are concerned with our desires, and expectations.

FORMULA FOR CIVILIZED MAN

At the annual conference of the American Council on Education and the Progressive Association held recently in New York, Dr. George Crile presented a physiological version of the duality of human nature, expressed in terms of the ductless glands. He said:

> "If civilized man could recognize that his dominance has been gained through the evolution of the brain-thyroid formula, which superseded the brain-adrenal formula of the wild man, he might succeed in controlling the wild man that lives within him." . . .
>
> This would have to be done, Dr. Crile said, "through training and education, which would lessen the exercise of the emotions by continually raising the exercise of reason." (New York *Times,* Nov. 2, 1940.)

THE SOUL AND ITS INSTRUMENTS

The function of reason, here attributed to a connection between brain centers and the thyroid gland, would mean for the student of Theosophy the presence and activity of the Reincarnating Ego who uses these centers through the plane of mind. The "brain-adrenal formula of the wild man" has its metaphysical parallel in a statement made by H. P. B. in *Transactions* (75-6): "The lower principles are like wild beasts, and the higher Manas is the rational man who tames or subdues them more or less successfully." Further significance attaches to these "formulas" when correlated with the teaching of "Psychic and Noëtic Action":

> . . . the whole life of man is guided by this double-faced entity. If the impulse comes from the "Wisdom above," the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses (THEOSOPHY III, 385).